

A
PASTIME
FOR PARENTS:

OR
A RECREATION, TO
passe away the time; containing the
most principall grounds of
Christian Religion.

By *Arthur Dent*, Preacher of the
Word of God at *South-Shoo-*
bery in *ESSEX.*



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PASTIME

FOR THE NEW

TO

A RECEPTION

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A PASTIME

FOR PARENTS, TO BE

Used with their Children for recreation to passe away the time;

containing the most principall grounds of Christian Religion.

Father.

VVhat is God?

Child.

An infinite perfection, whose being is of himself. *Job 11. 7.*

Father.

Where is God?

Child.

Alwayes every where, as the Aire. *Psal. 139.*

Father.

Whether is the Godhead a thing only imaginary or no?

Child.

A 3

The

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Exod. 3. 14.

The Godhead is not a thing which onely may be conceived in thought, but indeed is a most pure and infinite self-being.

Father.

How then doe you conceive of the Essence and Being of the Godhead?

Child.

That the substance or Essence of the Deity is of all things most simple and single, and is neither divided, multiplied, nor compact of any Elementarie quality.

Father.

Expresse your minde more fully.

Child.

This I mean, that the divine nature is one, simple, unisozme, immateriall, impassible, immutable, illocal, eternall, omnipotent, omniscient, infinite, void of all mixture, composition, combination, division, or dissimilitude.

Father.

VVhich be the proper and Essentiall attributes of God?

Child.

The proper Attributes of God are
Abse

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Ubiquity, Eternity, Unity, Simplicity, Omnipotence for these do spring from his Essence and forme, as naturally, necessarily, and directly, as the beames, light, and heat, issue from the Sun; as the streames from a fountaine of water.

Father.

Can these Essentiall ateributes of God encrease or decrease?

Child.

Nothing that is in God can be augmented or diminished, or any way altered: for as he is once at any time, so is he alwayes at all times.

Father.

What may we learn out of this?

Child.

To feare and tremble, so often as we think or speak of this infinite Majesty.

Father.

What are we especially to consider in God for our comfort and instruction?

Child.

His Wisdome, Providence, Justice, and Mercy.

Father.

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Are not all these in God as accidents,
or accidentall qualities?

Child.

No: For there are no accidents, or
accidentall qualities in God, that is, no-
thing separable or mutable: but all these
are in God as essentiall, and inseparable
properties, or if you will of the very Es-
sence of God.

Father.

Are not these forenamed qualities of
wisdom, providence, justice, and mer-
cy, accidentall, and separable both in
men and Angels?

Child.

Yes verily: for they are no part of
their nature, or essence, nor yet essentiall
properties: for they may be removed,
and separated from their subjects.

Father.

You said before that God is alwayes
every where, that is, in all places at once:
but how can that be, sith the opinion is,
that God is onely in Heaven?

Child.

God as touching his essence is no
more in Heaven then in this inferiour
world:

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World : but he is said to be in Heaben,
because his glozy and majesty doth there
most clearly shine out.

Father.

Sith God is in all places at once : tell
mee also whether hee doth know all
things at once.

Child.

God doth know all mens thoughts,
woords, and deeds at once, all that ever
have been, are and shall be. For there is
nothing past, or to come with God, but
all things are always present : and it is
as easie a matter for God to comprehend
all things past, present, and to come, at
once, as it is for us to tell, one, two,
three.

Father.

Is it not dangerous then to have any
base thoughts of God, or carnally or
basely to imagine that God is like a
man, or any other creature?

Child.

Yes assuredly : For it is high treason
to have any such thoughts or vile con-
ceits of God : for God is like nothing :
as the Prophet saith, to whom will ye

liken

Esay 40.
vers. 18.

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Like God?

Father.

Is not the sinne of the Papists very great, which make Images and similitudes of God, and set them up in their Churches to breed carnall thoughts, and imaginations of God in the hearts of the people?

Child.

Esay 40. It is a very high degree of blasphemy: for the Prophet saith, *What similitude will you set up unto him?* and another Prophet saith, *that the Image is a teacher of lies.*

Father.

What shall we say then to our common swearers, which daily blaspheme this great Majesty of God, and take his most holy and sacred Name in vain, for every trifle?

Child.

They shall one day know and feele to their everlasting wo, what it is to blaspheme such an infinite Majesty.

Father.

What use are the people of God to make of all this?

Child.

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Child.

This, to have so great a Majesty alwayes in singular admiration and reverence. And the rather, because in these corrupt times men grow so fast towards atheisme and pzophaness, that there is no moze any common devotion amongst them, or any Reuerence of a Godhead.

Father.

What yet further do you consider in God?

Child.

That hee is one in substance, three in persons. I mean, that in this most simple and single essence, the three severall persons do subsist.

Father.

Doe you meane that the Godhead is distinguished, or divided, into three persons?

Child.

No, for the essence of the Godhead is so simple, and single as I said, that it can neither be distinguished, divided, or multiplied; no not when the Sonne is said to be God of God.

Fa.

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Father.

Are not the persons in the Godhead distinguished?

Child.

Yes, the persons are distinguished each from other, by their proper, and incommunicable properties, that is, their divers manner of being which they have in the Godhead. As the Father by creation, the Sonne by Redemption, the holy Ghost by sanctification.

Father.

Expresse your meaning yet more fully.

Child.

My meaning is this, that although the substance of the Deity being most simple and single, cannot be divided or distinguished, nor the same essence separated: yet I say, the persons are so distinguished in office, not in Essence, as the one of them cannot possibly bee the other.

Father.

What call you the persons in the Trinity?

Child.

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I call a person a substance in the essence of God, which having relation to others, is distinguished by his incommunicable propriety.

Father.

Is not every person the whole and the same substance of the Deity?

Child.

Yes, for every person is by himselfe God.

Father.

Are there not then three Gods?

Child.

No; for the Scripture teacheth plainly, that there is but one God and three persons. As I. Iohn saith, there *John 1,7.* are three which beare record in Heaven, the Father, the Word, and the holy Ghost, and these three are one: that is, one in substance, and three in persons: and there be many other places of scriptures which prove the distinction of the persons. As where it is said, goe, and teach all Nations baptising them in the Name of the Father, the Son, and the holy Ghost. And againe, in the third Chapter of the Gospell of S. Mat. vers. 16, 17,

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Mat. 28.
Verse 19.

16, 17. Where first mention is made of a voice from Heaven, which was the voice of the Father. Where the first person in Trinity is pointed unto. Then it is said: This is my beloved Son. Where the second person is pointed at, &c. Thirdly, it is said, that the Spirit of God descended, and lighted upon him like a Dove. Which plainly noteth out the third person, which is the holy Ghost: and thus you see, how the Scriptures do avouch a plain distinction of persons, as wee say, a Trinity in Unity, and an Unity in Trinity.

Father.

Yet I cannot by any reason discern, but if every person be God, then there must needs be three Gods.

Child.

We must not in this case consult with reason, but simply believe the Scriptures, though we cannot comprehend by humane reason the manner, or rather mystery of this matter: for it far exceedeth all humane reach and capacity.

Father.

Is not one person in Trinity greater
then

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then another : as the Father greater then the Sonne, and the Sonne greater then the holy Ghost ?

Child.

For the persons be coequall, co-eternall, and coessentiall.

Father.

How understand you that word co-essentiall, which the learned call [*ὁμο-ούσιος*.]

Child.

The persons in Trinitie are called coessentiall, not because they are onely of like Essence; as wee see the particulars of the same kind to be in naturall things, as in three Apples growing together in one, and such like : but because they are indeed one, and the self-same simple essence; Wherefore the persons of the Deity cannot without blasphemy be said to bee onely coherent together in substance, or onely of like substance.

Father.

Is it not necessary that Christians should be well grounded in the knowledge of this unity of the Godhead, and the distinction of the persons ?

Child.

Yes

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Yes verily. For many errors, and heresies have growne in the World about these points.

Father.

Doe you not beleeeve, that the everlasting God hath made Heaven, and earth, and the Sea, and all things in them contained?

Child.

Yes, they are all the works of his hands.

Father.

How did he make them?

Child.

By his Word. As it is written; Through faith wee understand, that the World was ordained by the Word of God.

Father.

Wherof did he make the World, and all things in it?

Child.

Of nothing. As it is written; The things which wee see, are not made of things which did appeare.

Father.

To what end did God create Heaven and

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and earth.

Child.

To set forth his glory.

Father.

Psal. 19.

Hath not God as great a care for the conservation of the world, and all particular creatures in it, as ever hee had to create them?

Child.

Gods care is no lesse for the conservation of the creature, then first it was for the Creation. For as in great wisdom he made them all, so in as great wisdom he doth preserve them all. He is not as a Carpenter, which having built a house, afterward taketh no more care of it.

*Psal. 104.
ver. 27. 28*

Father.

Do you not think that God also created the Angels?

Child.

Yes, they also are the works of his fingers.

Col. 1. 16.

Father.

When did he create them?

Child.

In the beginning when he made all other creatures.

B

Father.

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Father.

In which of the sixe dayes were the Angels created ?

Child.

That is a curious question, and I can give you no certain answer unto it : but it is most likely, & probable, that it was in the sixth and last day, when man was created after Gods own Image. For the Angels carry the greatest Image of God in them.

Father.

What is an Angel ?

Child.

Col. 1. 16.

An invisible spirit.

Father.

John 4. 24.

Our Lord Iesus saith, that God is a spirit, What difference then make you betwixt God and an Angell ?

Child.

The difference is exceeding great. For God is an infinite spirit, the Angels are but finite. God is the Creator : the Angels be but creatures : and although they be very glorious creatures : yet God doth infinitely exceed them in glory.

Fa-

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Father.

Do not the Angels of all other creatures come neereſt unto the nature of God, and furtheſt excell the nature of man?

Child.

The angelicall nature doth exiſt as a mean betwixt God and man, although far neerer the lower, then the upper extreme. Participating ſomewhat of each nature, having had a beginning as man: and yet being immortall with God, conſiſting of matter and forme as both a man: yet void of all mixture as God. Subſiſting in ſome matter ſubject as a man: yet being incorporeall as God. Ignorant of ſome things as a man: yet of a wonderfull capacity and knowledge as God: and in a word, being every way finite as a man: yet perfect in all reſpects as God.

Father.

As you have ſhewed mee the proper Attributes of God; ſo alſo ſhew the proper Attributes of the Angels, that ſo we may more cleerly diſcern their glorious nature.

B 2

Child.

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Child.

The Angels have essential attributes proportionable, though not comparable to those in God. For Gods absolute Ubiquity, they have successive Ubiquitie: for the Eternity of God, they have immortality: for, his most simple nature, they have a most thin and subtill essence: for his omnipotency, they have great power and might.

Father.

How prove you that the Angels have so great power and might?

Child.

Out of the Psalme, where it is said:
*Psal. 103.
vers. 20.* Praise the Lord yee his Angels, which excell in strength.

And againe, out of the Booke of the Kings, where we reade that one Angel in one night, did destroy the whole army of Senacherib King of Assyria, being an hundred, fourscore, and fife thousand.

Father.

What thinke you of the agility and swiftnesse of Angels?

Child.

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Child.

I thinke by reason of their agile and thin substance, being farre moze subtile and thin then the Aire it selfe, that they glide thorow the Aire with undiscernable swiftnesse, and can be any where in a moment, as God is alwayes every where.

Father.

What is your reason?

Child.

My reason is this, wee see by daily experience, that the Sun being a visible body, doth fetch the whole compasse of the Heavens in foure & twenty houres; and it is well knowne to all the learned, that the Circle or circumference of the Sun doth by many degrees exceed the circle or globe of the whole earth: needs therefore must the Sunne be carried in an unspeakable swift motion, farre passing the Musket shot; for else how could it go thorow his whole Spheare in 24 houres, as wee see it doth: then consequently it followeth, that the motion of Angels must needs be much swifter then that of the Sunne, because they are

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of a moze thin, agile, alerty, and invisable
nature.

Father.

Can an Angell be in many places at
once ?

Child.

No, but in a minute of time they can
be any where, as I said befoze.

Father.

What say you to the knowledge and
understanding of Angels ?

Child.

I say that it is exceeding great in all
things, farre passing all knowledge of
men, though never so learned and skill-
full.

Father.

Do the Angels know all things ?

Child.

No, they are ignozant of some things,
as of mens particular thoughts, of some
things to come. of the last day, and of
the Essence of God.

Father.

What reason can you yield, that An-
gels know not the Essence of God ?

This

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Child.

This; the Essence of God is infinite, therefore no Angell can know it, or comprehend it. For that which is finite, cannot comprehend that which is infinite: but the Angels are finite, therefore they cannot comprehend the Essence of God being infinite, for the Essence of God is verily known to himself: he knoweth his own Essence, and therefore he is infinite. For whatsoever knoweth and comprehendeth that which is infinite, must needs it self be infinite.

Father.

Where be the holy and elect Angels of God?

Child.

They be both in Heaben. Earth, and the Aire. And whersoeber any people of God be, there be they also.

Psal. 34.7.
Mat. 18.1
10.

Father.

What is the speciall office of the good Angels?

Child.

To preserve the children of God, to guard them, to minister unto them, and to keep them in all their wayes.

Psal. 1.91.11
Mat. 18.10

Father.

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Father.

Esay 9.7. What is the reason, that the Angels are described with six wings a piece in the Scriptures?

Child.

They have two wings to cover their face, because they are not able to endure the brightnesse of Gods glory: they have two wings to cover their feet, because man is not able to abide the brightnesse that is in them: they have to sit with all, to signifie their readines and prompt obedience to all the commandements of God.

Father.

What use are wee to make of all this, that God is so infinite in himselfe, and so glorious in all his creatures, specially in the Angels, Sun, Moon, and Stars, &c.

Child.

We are not onely to feare, dread and reverence so great a Majesty: but also to love him, worship him, and obey him with all our hearts, with all our spirit, and with all our strength, and with all our thoughts.

Father.

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Father.

Did not the blessed Angels fall from that excellent estate, wherein they were first created ?

Child.

Many of them fell from their first estate and became Devils, as appeareth in the Scriptures.

John 8.44.

2. Pet. 2. 4.

Jud ver. 6.

Father.

What was the cause or chiefe motive of the fall ?

Child.

They fell of themselves, that is to say, through their own motion, will, and disposition, without any instigation of any other, or any former motive whatsoever, which thing caused God to cast them downe without all hope of recovery: but man falling by the first motive, and by instigation of others, hath left unto him an assured hope of recovery:

Father.

Is not the number of the Angels that fell from their first estate, and became devils, very great ?

Child.

Yes

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Mark. 7. **Yes exceeding great: for the Devill being demanded by our Lord Iesus what was his name, answered, My name is Legion: for saith he, we are many: which plainly prooveth that there be many Devils.**

Father.

What do you call a Legion?

Child.

Mat. 26. 13 **A Legion, according to the account of the Romans, was six thousand footmen: Our Lord Iesus said to Peter Put up thy sword, for doest thou not thinke, that I can now pray to my Father, and he will give mee more then twelve Legions of Angels? So then it appeareth by the Scriptures, that there be very many both good Angels and bad.**

Father.

If there be so many Devils, why doth the Scripture speak of the Devill in the singular number, as if there were but one?

Child.

There be multitudes of infernall Spirits, but yet they do so joyn together in one, that they be called the Devill in the
M-

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Singular number, because there is a kingdom of them, and an united societie under one head, prince or principall Devil: and they do all joyne to uphold their societie, and kingdome, as Christ teacheth. *Mat. 12.26*

Father.

Did the Devils by their fall lose that great power and strength, which they had by nature and creation?

Child.

No: They doe still retaine their first power and strength, as experience teacheth: and the Scriptures do call as well the Devils, as the good Angels, principalities and powers. *Ephes. 6.12.*

Father.

Have the Devils by their fall lost that great wisdom and understanding, which they had in their first estate?

Child.

No: But they have corrupted, and depraved it, and turned it from wisdom, into deep craft and subtilty: the like may be said for their swiftnesse and agility.

Father.

Where

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Where are the Devils, what place do they keep in?

Child.

Their principall aboad is in the aire, through the which they glide to and fro, with unspeakable swiftnes: and therfore the Apostle calleth the Devil the Prince of the aire; and the Devils are said to be in the high places.

Eph. 1. 7.
Eph. 6. 12.

Father.

The common opinion is, that the Devils be shut up in Hell, as it were in a dungeon of darknesse. and that they never come out, except they be forced, and raised up by Conjurers.

Child.

That is an ignorant, false, and fantastical opinion, quite contrary to the Scriptures, which teach that the Devils are in places here below.

Job 1. 7.
1. Pet. 5. 8.

Father.

Is it not a true and warrantable speech to say, that the Devils are in hell?

Child.

Yes: If you take hell metaphorically for the torments they are in, and not for any circumscribed place: for it may be

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be very probably conjectured, that the abode of the Devils is in the Aire, & not in any other circumscrip^t place as yet: but after the great Judgment they shall go to their own place, even that depth or gulf mentioned, Luke 8. verse 3. which they do quake and tremble to thinke of: as appeareth in the Gospel.

Mat. 8. 19.

Father.

What is the estate and condition of Devils in the mean time?

Child.

In the mean time they are in chains of darknesse as Saint Peter saith, that is, in a most miserable condition of life, full of terrible horrour, even as grievous malefactors, having receiv^d the sentence of death, are yet for a time retained in a stinking prison. untill they be drawn out to their full and last execution: for Saint Iude saith exp^{re}ssly, that they are reserved in everlasting chains under darknesse, unto the judgment of the great day.

2. Pet. 2. 4.

Jud. vers. 6.

Father.

Having thus farre spoken of God,
and

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and of the Angels and their fall : Let us now proceed to speake of man, and first of all tel me, in what estate man was first created ?

Child.

Gen. 1. 26. In a most pure and excellent estate, free from sin and corruption, being made after the very Image of God, in respect of knowledge, wisdom, and righteousness, having freedom of will, and Lordship over the earth.

Father.

How then fell hee from this so glorious and perfect estate ?

Child.

Gen. 3. The woman being beguiled by the suggestion of Satan, in the likeness of a Serpent, did entice Adam her husband to eat of the forbidden fruit in the midst of the garden, and so presently, both lost all their former excellency, and also swapped themselves, and their whole posterity, in perpetuall thraldome and misery : and thus sinne first entred into the World, and together with sin, came death and the curse of God upon all mankind.

Rom. 5.

Father.

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Father.

Now since the fall of *Adam*, wherein doth our misery especially consist?

Child.

In this; that we are wholly corrupted, both in reason, understanding, will, and affections, which is the very cause why we are so prone to evil, and so untoward to all goodnesse.

Father.

Doth God hate us for this our naturall corruption?

Child.

As an Adder, or a Toad is hated of man, not so much for the evil it hath done, as for the poison that is in it: and the hurt which it cannot but do: so God hateth us, not onely for the evil wee do, but for the evil which wee cannot but do; that is, for our poisoned nature which is boyn and bred with us.

Father.

Then you hold that our actuall transgressions do not first make us evil?

Child.

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I hold so indeed: For as the hurt which a venomous Serpent doth, maketh her not a Serpent; but because she is a Serpent, she poisoneth and hurteth: so our evill deeds do not first make us evill, but because we are of nature evill, therefore we think and do evill.

Father.

Doe you thinke, that this originall contagion is wholly in every particular man: or that one man hath one part of it, and another man another: and so part it among them, part, and part like?

Child.

I thinke thus, that as every man received from Adam the whole nature of man: so also he received the whole corruption, and is cloathed with it as a beast with a skinne, his whole nature both body and soule being oppressed with it as a most infectious leprosie: and therefore every man hath in him from his parents the seed of all sinne, which is a naturall disposition and pronenesse to commit any sinne whatsoever. For
the

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the spawne of all the horrible sins that are practised in the world, are in that man which is thought to be best disposed by nature.

Father.

But experience teacheth that some even by nature are more civill, gentle, & tractable then others.

Child.

This commeth to passe, not because some men are by nature lesse wicked then others: but because God by his providence both limit, & restraine mens corruptions more or lesse, which he doth for the good of mankind: for if men were wholly left to themselves, corruption would so exceedingly break out into all manner of villanies, that there should be no living in the world.

Father.

It seemeth by this that man is a most contagious and vile nature.

Child.

The nature of man in regard of the corruption thereof, is the worst of all natures except the Devill, yea, worse then the nature of beasts, as Lions,
C Wolves,

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Wolves, Dogs, Swine, &c. for there is in mans nature some thing of every beasts nature. For he is proud as the Lion, cruell as the Wolf, greedy as the Dog, crafty as the Fox, filthy as the Swine, lecherous as the Goat, &c. For looke what degree of goodnesse wee had in our first creation in Adam, the same degree of evill have we in the corruption of our nature by his fall.

Father.

But is this naturall corruption always lively and operative in us, I meane in continuall action and operation, doth it not sometimes lie dead in us, and cease to work?

Child.

It is alwayes alive and working, except where it is kept downe by speciall grace, and there also it will not be held downe one minute longer then speciall Grace worketh and prevaileth in the soule. For so soone as the thought, or action of grace is out, the thought and action of sin is in: Our concupiscence is like a Crab-tree, which bringeth forth alwayes some fruit: or like an untilled field,

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field, which bringeth forth nothing but
weeds: or a lustie strong Horse pricked
with probender, that carrieth his Rider
head-long ower hedge and ditch.

Father.

But put the case a man should have
no outward objection to moove him,
nor externall provocations to allure
him. Do you not then thinke, that this
natural infection would lie dead in him,
and cease to work?

Child.

Concupiscence would shew it selfe,
though men were shut up alone in clo-
sets betweene stone walls, where they
could have no externall provocations,
yea, though there were no Devill, or
that the Devill were chained up.

Father.

Whether then do you think that the
Devill or our corrupt nature are greater
enemies to our salvation: Or whether
doth more evill spring out of our cor-
rupt nature, then from the Devils sug-
gestion?

Child.

First, I answer, that our corruption

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is a stronger enemy against us then Sathan, and consequently our selves greater enemies to our selves then the Devill, for wee have no such enemy as our selves: and secondly, that moze and greater evil both spring from our corrupt nature, then from Sathans instigation. And all this Saint Iames *Jam. I. 14.* both affirme, saying: *Every man is tempted, when he is drawne away by his owne concupiscence, and entised: It is the concupiscence that both first both draw away, and entise: as for the Devill bee both but work upon our concupiscence, and is as it were, the bellows to blow it, and fire it, without the which hee could not come within us, to doe any thing against us.*

Father.

Do you then thinke that the Devill cannot work immediatly, or *sine mediis*, without means upon the soule or heart of man?

Child.

I thinke so indeed: But that which the Devill doth upon the heart, is by the
ex-

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externall senses, and outward objects, by reason of the hypostaticall union betwixt the soule and the body: for hee worketh, and pierceth through the body to affect the soule, by reason of the naturall sympathy.

Father.

But doth this birth-corruption remain in the very elect after their regeneration?

Child.

Yes undoubtedly: and the children of God have greatest feeling of it, and are most troubled with it, and grieved for it: struggling with it by all good means to suppress it, and keepe it under: for sure it is, that even after the people of God are justified, and sanctified, and assured of eternall life: yet they have their hands full, and as wee say, Tonn enough to their Rock, to nib and nip off these manifold blossomes and fruits of corruption, which daily and hourly arise and spring up in their nature. For as fast as one is pinched, and nipt in the heat, another forth-with springeth and sprouteth out: Not unlike the monster

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Hydra with seven heads, that the Hea-
then write of, which having one of them
cut off, seven others did arise in the
stead of it. And thus we see that the very
Elect of God have an endlesse trouble,
and as we say, work enough cut out, for
as long as they live, to repair this rent
and torn nature. For alas, alas, though
God forgive us our sinnes, yet doth hee
not, nor will he in this life, free us of na-
turall corruption.

Father.

Is not the knowledge, and feeling of
this a great corseley, and heart-smart to
the most deare children of God?

Child.

Yes verily: For there is nothing that
doth so sorely pinch them at the heart, as
the consideration of this; which indeed
maketh them weary of their life, weary
of the world, and weary of all: and often
with the Apostle, to be dissolved
and to be with Christ; for they doe con-
tinually groan under this corruption, as
under a most heaby burthen, & fetch ma-
ny a sorrowfull sigh to think of it, and
are

A pastime for Parents.

are eber complayning of it, as of a most deadly enemy of theirs. And all this we may cleerly see, as it were in a Glasse, in the example of the Apostle Paul himself, that most rare and excellent servant of God: who taketh up most pittifull and lamentable complaints of this popsoned and infected nature. I know (saith he) That in me, that is, in my flesh, dwelleth no good thing, I allow not that which I do; for what I would, that I do not: but what I hate, that I do: I do not the good thing which I would, but the evil which I would not, that do I. Now if I do that I would not, it is no more I that do it, but the sin that dwelleth in me. I finde then that when I would do good, I am thus yoked, that evil is present with me. For I delight in the Law of God concerning the inner man, but I see an other Law in my members rebelling against the law of my minde, and leading mee captive unto the Law of sin, which is in my members. And in the end he breaketh out into an out-cry, saying: Oh wretched man that I am, who shall deliver me from the body of this death?

Rom. 7. 15.

Fa.

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Father.

Do not ungodly, and unregenerate men likewise mourn under this corruption, and complain much of it?

Child.

No: you shall seldome or never heare them complain of it, or mourn under it. For they walke after the flesh, and fulfill the lusts thereof with all delight and greedynesse, being wholly carried after the swinge and sway of their owne corrupt affections and desires.

Father.

What is the cause hereof?

Child.

Because they are forsaken of God, and given over to a great blindness of heart, and hardness of affections, so that though their misery is exceeding great, yet they have little sight, and lesse feeling of it.

Father.

Do you not think, that a man in the state of nature cannot so feeble his misery?

Child.

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Child.

Sure it is, that a mere naturall man can have no true sight, or libely feeling of his misery, or any sound desire to come out of it: but doth greatly please himselfe in it, and is loath to come out of it; for the Apostle saith plainly, that the naturall man perceiveth not the things of the Spirit of God. For they are foolishnesse unto him, neither can hee know them, because they are spirituallly discerned: I Cor. 2. 14

Father.

But may not a naturall, and vnregenerate man have the knowledge of God, and the understanding of his will, and so consequently a sight of heavenly things?

Child.

Yes; a naturall man hath a kinde of knowledge and understanding of God and of his will: but it is onely a confused and bzaïne knowledge, and a literall understanding of the Scriptures, for he cannot possibly have the libely and saving knowledge, which is joyned with quickning grace. For that sound understanding

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Standing and sight which doth lineally
descend from the spirit of sanctification.

Father.

May not man in the state of nature
have feeling also of God, and of heavenly
things?

Child.

Heb. 6. 4.

The Scriptures doe teach, that a re-
probate may have a kinde both of sight
and feeling of heavenly things, for hee
may be lightned, and taste of the hea-
venly gift and of the powers of the
world to come, and also taste of the good
Word of God, and be made partaker of
the holy Ghost. But his sight and taste
and feeling, can never bee sound and
good before regeneration. So then all
the cunning is to know, whether the
work of grace in a mans soule be sound
and currant or no, for unregenerate men
are much deceived with a false sight;
for they do blindly imagine, that because
they have some kinde of sight, and fee-
ling of heavenly things, therefore they
have all, and the same that is in every
elect.

Father.

A pastime for Parents.

Father.

What difference then doe you make betwixt the knowledge of the elect and the reprobate?

Child.

The knowledge of the reprobate doth paffe up.

The knowledge of the Elect doth humble.

The knowledge of the reprobate is generall and confused.

The knowledge of the Elect is particular and certain.

The knowledge of the reprobates is onely literall, and historicall.

The knowledge of the Elect is spirituall, and experimentall.

The knowledge of the reprobate is speculative.

The knowledge of the Elect is practick, that is, joyned with obedience. For howsoever a naturall, and unregenerate man may know much: yet hath he not, nor can have, any power to doe, I mean, chearfully & aright, till his heart be enlarged by Christ, and his will renewed by grace.

The

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The knowledge of the reprobate is like the knowledge which a Mathematicall Geographer hath of the earth and all places in it, which is but a generall notion, and speculative comprehension of them.

But the knowledge of the Elect is like the knowledge of a traveller which can speak of experience, and feeling, and hath been there, and seen and known the particulars.

Father.

Now tell me further what difference you make betwixt the feeling of the elect, and the reprobate?

Child.

The reprobate hath a kinde of natural feeling of sin, but it is without the true hatred of it, for in his heart he loveth it.

The elect doth so feel his sin, that hee hateth it, taketh counsell against it, and prayeth against it.

The feeling of the reprobate is from naturall faculties, for hee is not as a block without all sense.

The feeling of the elect is from the spirit of sanctification.

The

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The feeling of the reprobate ariseth from naturall feare and diffidence: for man naturally feeleth, and feareth dangers; so the reprobates feel and fear the wrath of God, the accusations of their consciences, the punishment of sin, hell fire, &c. but have no true feeling of Gods love towards them.

But the elect have a lively feeling of Gods love towards them.

The reprobate hath sometimes at starts, a feeling of spirituall joy, but it vanisheth incontinently.

The feeling of the joy of the spirit in the elect, is more lasting and often.

Father.

As you have told mee much of mans misery in nature, so tel me yet one point further, whether a man in the state of nature can doe any thing that pleaseth God?

Child.

A mere naturall man cannot please God in any thing he doeth, but even his best actions are turned into sin. For the Apostle saith, They which are in the flesh cannot please God. And again hee saith,

Rom. 8. 8.

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Tit. 1. 15. **saith, To them that are defiled, and unbelieving, is nothing pure: but ever their mindes and consciences are defiled.**

Father.

How long doth a man continue in this wofull and cursed estate, wherein he was born ?

Child.

John 3. 3. **Will hee be regenerate and borne again. For our Lord Jesus affirmeth, that except a man be born again, he cannot see the Kingdome of God.**

Father.

By what means doth a man come to be regenerate and born again ?

Child.

By the outward preaching of the Word, and the inward work of the spirit.

Father.

Jan. 1. 18. **By what signes may a man know**
Eph. 1. 13. **that hee is born again justified, and sanctified ?**

Child.

By the work of grace in his heart.
By his love to the Word of God.

By

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By his love to the children of God.

By his hatred of sin.

By his love of righteousness.

By the change of his thoughts.

By the change of his actions.

By his mortification of the flesh.

By his sanctification of the spirit.

By his walking no more after the flesh, but after the spirit, and such like.

Father.

Sith man in himselfe is so cursed and miserable as you have declared, shew me what is his best course to take, and first of all tell me which is the first step to eternall life?

Child.

The first step to eternall life, is for a man to know and feel his misery, & then labour to get out of it.

Father.

How doth a man come to know and feel his misery?

Child.

By the sound understanding of the Law, contained in the ten Commandments. *Rom. 3. 20.*

Father.

By

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Father.

What is the Law ?

Child.

The perfect rule of righteousness,
teaching us what we should do, and for-
bidding the contrary.

Father.

By whom was the Law given ?

Child.

By Moses.

Father.

To whom was it given ?

Child.

To the children of Israel.

Father.

Where was it given ?

Child.

Exod. 19.

In Mount Sinai.

Father.

How was it given ?

Child.

Exod. 19.

With great feare and terrour.

Father.

To what end was it given ?

Child.

To let us see our finnes, that by the
sight thereof, we might be constrained
to

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to flee unto Christ.

Father.

Is any man able to keep the Law?

Child.

No: and therefore no man can be justified by the Law. *Rom. 2.13.*

Father.

Sith then the Law doth condemne, and not save; Sith it sheweth our diseases, but can give us no remedy, wherefore then serveth it? or what is the use of it both in the regenerate, and unregenerate?

Child.

As concerning the unregenerate: first, *Rom. 7.* it discovereth their sins.

Secondly, it stirreth up the affections of sin in them, not of it self, but thorough their default.

Thirdly, it worketh in them a feeling of the wrath of God, of death, and damnation, without offering any hope of pardon, and therefore to them it is the minister of death.

by the
trained
to

Lastly, it doth increase, and augment sinne in them accidentally, that is, by reason of their great corruption which

D

De-

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declineth from that which is commanded : but inclineth to that which is forbidden.

Father.

Lay open this last point somewhat more fully.

Child.

Even as a water-brooke being kept with a damme overtfloweth, it both surge and swell the more, till it break over the damme: so Sinne being restrained by the Law doth increase, and rage more in men not regenerate. for their will being not reformed, both ever tend to that which is forbidden. Therefore the Apostle saith that without the Law Sinne is dead: that is, though Sinne be in men before the publishing of the Law, yet it is not known, felt, nor perceived; as the corrupt humours in mens bodies, which lie close and are not felt till the purgation come: but then they rumble and stirre mightily to resist the medicine, or as on flaked lime, which sleepeth as it were, quietly, and stirreth not till the water be thown upon it but then it smoketh, burneth, and is in an extreme heat.

Rom. 7.

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heat. **Q**2 as a Snake which lurketh close in her hole all Winter, as if she were dead: but when the hot Sun shineth upon her, then she rebbeth, writheth, and stingeth, and sheweth her venomous nature. And thus you see what is the working of the Law in unregenerate men: But in the regenerate, that is, such as are under grace, it is otherwise. For they doe consent unto the Law, and their nature doth not take occasion any more by the Law to bring forth sin.

Father.

What is then the speciall use of the Law to the regenerate?

Child.

First, it is a rule for them to direct their lives by. Secondly, it teacheth them not to trust in themselves. Thirdly, it humbleth them continually in the sight of God. Lastly, it is their school-master to Christ.

Father.

Whether are the regenerate under the Law or no?

Q 2

Child.

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Child.

Rom. 6. 14
Gal. 5. 13.

The children of God are under the obedience and institution of the Law, but not under the curse of it; for they being in Christ are freed from that.

Father.

Whether are the unregenerate under the Law or no?

Child.

All wicked and ungodly men are under the curse of the Law, which is all one, as to be under the captivity of Satan and sin. For their case is this, they must perfectly keepe the Law, or else be damned. For they have no right to Christ, in whom onely the Law is satisfied. We see therefore what a pittifull case all men are in, till they come to Christ, and be found in him.

Father.

What difference is there betwixt the Law and the Gospel?

Child.

The Law condemneth, but the Gospel saveth: the Law casteth down, but the Gospel raiseth up.

Fa-

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Father.

What difference is there betwixt the covenant of the Law, and the covenant of the Gospel?

Child.

The Legall covenant doth really differ from the Evangelicall, or new covenant of Grace. For the old covenant of the Law was conditionall, and did no otherwise give life, and salvation unto men, but if they did performe it, and therefore it was nothing else but a repetition of that, which God made to Adam, to wit, if hee did eate of the forbidden fruit, he should live; if not, he should die: even so, if wee keep the Law, wee shall live thereby: if not, wee shall die. But the covenant of the Gospel is free, that is, it doth freely give life to those that beleeve, though they fall in doing.

Father.

But what comfort then is there in the covenant of the Gospel, more then in the covenant of the Law, sith men of themselves are as unable to beleeve the Gospel, as to keep the Law?

D 3

Child.

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Child.

God hath promised to giue power to his Elect to beleue the promises of the Gospel. But hee hath made no promise to giue power to perfozme the Law.

Father.

Are not the Law and the Gospel contrary?

Child.

They are not contrary in themselves, for the same God is the author of them both, the same Christ the substance of the both; the same promises of eternall life the end of both; but the contrariety is in us: for to us the Law saith, *Do this and thou shalt live.* But the Gospel saith, *Beleeve and thou shalt be saved.* These then be contrary, to be made righteous by our selves, and to be made righteous by another: for these cannot stand together.

Father.

What say you to the Evangelicall covenant, or new covenant of grace, was it not of two sorts?

Child.

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Child.

Yes : The first was that which was made to the old people : the other was that which was made to the people of Christs new Kingdome.

Father.

What difference is heer betwixt these two ?

Child.

These two be all one in substance, but differ only in the manner of dispensation, that is to say, in the manner of utterance, and measure of revelation : for otherwise in substance, Evangelicall covenant hath alwayes been one and the same, first made to Adam in Paradise, afterward renewed to Abraham and his seed, shadowed in the Law, spoken of by the Prophets, and preached unto us ever since Christ was actually exhibited to the world.

Father.

You seeme to say this, that the covenant of Grace with the old people of the Iews, and us, differeth only in manner, not in matter : that is, that Christ and all the promises of remission of sins
and

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and eternall life; in him were dimly revealed, and darkly uttered unto them in Types, and shadowes: but unto us the same are more fully and cleerly opened and revealed.

Child.

I mean so indeed.

Father.

Expresse your meaning more at large in this point.

Child.

When a new impression of any book commeth forth in a faire letter, good print, distinctly versed, well bound, and gilt, which before was ill printed, in a dark letter, ill bound and covered, wee say it is a new booke: yet in substance it is the same with the former: the difference is onely in the form and outward qualitie. Likewise when a Painter draweth a dark draught of any kinde of picture in obscure lineaments, and colours, and afterward flourisheth it over with more lively, fresh, and orient colours, here is the same thing in substance, but altered in quality. And thus it fareth betwixt the covenant of Grace made

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made with our forefathers and us. For the old people which lived under the ministry, and wardship of the Church had a dark draught of Christ, and all the promises made in him. But we have them more clearly and libely set out:

And as the Apostle saith, *We are not as Moses, which put a vaile upon his face,* 2 Cor. 3. 7, 18.

&c. But wee all behold as in a mirrour, the glory of the Lord with open face. &c.

And againe, in diuers manners God spake in the old time to our forefathers by the Prophets: but in these last dayes hee hath spoken unto us by his Sonne most clerly and manifestly.

Heb. 1. 1.

Father.

You told me even now that no man is able to keep the Law: Now therefore tell me what danger lyeth upon it, if a man break the Law of God?

Child.

Eternall death and damnation: for it is written, *The wages of sin is death.*

Rom. 5. 2, 3.

Father.

Is eternall death and damnation due to us for every little sin, though it were but in thought only?

Child.

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Child.

Yea, for the least sinne of thought, if God should deal with us according unto justice: for it is written, *Who so ever keepeth the whole Law, and yet faileth in one point, is guilty of all.*

Father.

How then shall we escape this eternall death and damnation?

Child.

Onely by Christ: for hee hath redeemed us from the curse of the Law, being made a curse for us. For it is written, *Cursed is every one that hangeth on a tree.* And again, *Hee that knew no sin, was made sinne for us, that wee might be made the righteousness of God in him.*

Father.

How, and by what means hath Christ redeemed us from the curse of the Law, and death eternall?

Child.

By the Shedding of his blood upon the Crosse: for the Scripture saith, *That hee hath made up a generall peace betwixt his Father, and all the Elect by the*

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the blood of his Crosse. And again, Wee have redemption through his blood, that is, the forgiveness of sin. And in another place: Wee which were far off, are made *Eph. 2. 13.* neer by the blood of Christ. And the author to the Hebrews saith: That neither *Heb. 9. 12.* by the blood of Goats, and Calves, but by his own blood entred he once into the holy place, and obtained eternall redemption for us.

Father.

Have wee no further good by Christ but onely a freedome from death, and a deliverance from Hell and damnation?

Child.

Yes: For through him wee are reconciled to God the Father, as the Scripture teacheth, and through him we have remission of sins, eternall life, and all good things: for the Apostle saith, He is made of God for us, wisdom, righteousness, sanctification, and redemption. *Eph. 2. 14.*
Col. 1. 21.
2. Cor. 5. 19
John 3. 15.
John 5. 24
1 Cor. 1. 30

Father.

Is there no other way nor meanes, whereby wee may obtaine remission of sin

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sin and eternall life, but only by Christ?
Child.

Ans. For the holy Ghost saith, There
Act. 4. 12. is no salvation in any other; for among
men there is given no other name under
Heaven, wherby we must be saved. And
again, To him do all the Prophets wit-
nesse, that through his name only, all that
Act. 10. 43 beleieve shall receive remission of sinne,
Father.

What say you then to Popes Par-
dons, Indulgences, Masses, Trentalls,
Dirges, and such like; May not a man
by them obtain remission of sins, and e-
ternall life?

Child.

Nothing lesse: For the Scripture
knoweth no such meanes or wayes to
eternall life: but doth utterly reject
them as most abominable devices of
men.

Father.

But may not a man be saved by his
good works?

Child.

Ans. For the Apostle saith, By grace
Eph. 2. 8. are ye saved through faith, and that not
of

A pastime for Parents.

of your selves, nor of works, lest any man should boast himselfe.

And sure it is, that even in our best actions there is some remnant of corruption, as wee doe them: for the which God in justice may condemne both us and our actions: for the Scripture saith: That our very righteousness is as a defiled cloth, or filthy clout. If then our best works be stained, how can wee be saved by works?

Esay 64.6.

Father.

If wee cannot bee saved by workes, then wherfore should wee do them? as good play for nought, as worke for nought.

Child.

Not so: for although wee cannot be justified in the sight of God by our good workes: yet they have their necessary use, and serb to great purpose. As first to glorifie God. Secondly, to publish our faith to the world. Thirdly, to bring peace and comfort to our consciences in the discharge of our duties. And lastly, to winne others.

Father.

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Father.

What do you call a good work?

Child.

No worke of man is sound and currant indeed, except the same be commanded of God to be done: and that of our part it be done in such sort and manner as he requireth; that is, from a carefull heart, and sanctified minde: otherwise, whatsoever wee do in the worship and service of God, it is abominable.

Father.

If a man cannot bee saved by his works, but by Christ only: then tell mee whether all men shall be saved by Christ or no?

Child.

None shall be saved by Christ, but onely such as beleve in Christ. that is, such as doe particularly apply Christ, and all the promises made in him to themselves, being fully perswaded in themselves that Christ with all his merits is theirs.

Father.

Are you fully perswaded that Christ with all his righteousness is yours: that
you

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you have speciall interest in him, and that he died for you particularly, and by name?

Child.

I am fully so perswaded indeed, without all doubting.

Father.

How know you certainly that you have speciall interest in Christ, and that you shall bee saved by his merits, tith thousands shall perish which will say as much as you, and in words make great brags, that they hope to be saved as well as the best of them all?

Child.

I do certainly know it by the worke of grace in my soule: I doe certainly know it, because I feele it, for this I am sure of, that I feele that wrought in me from above, which cannot be in any but those whom God will save.

Father.

What is that I pray you?

Child.

A lively feeling of his grace, a feeling of his love, a feeling of his mercy, assured faith in the promises, a feeling of

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of the spirit of adoption, a change of my heart, an alteration of my wages, an unfained hatred of all evill, and a sincere love of all righteousness.

Father.

May not a wicked man have all this?

Child.

No: He may have certain shewes and shadows of these things: but in deed and in truth these things can be in none but the very Elect.

Father.

Cannot the wicked and unregenerate man be fully perswaded, that Christ is his, and that he shall be saved.

Child.

He cannot, whatsoever hee saith, because hee cannot possibly receive the spirit of adoption, whereby this inward assurance & full perswasion is wrought, and whereby also the merits of Christs death are sealed to every particular conscience.

Father.

What other reason have you?

Child.

Because none of the wicked have that

617
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that lively and justifying faith, which
maketh Christ, and all his righteousness
ours.

Father.

But there is none so wicked, but hee
will say hee hath faith, and for the most
part they thinke, that they have all the
Faith in the world, and that there is no
want in their Faith.

Child.

Alas poore souls: In these matters of
God they say and thinke they know not
what. For faith is a mystery, and all hea-
venly things are such mysteries, as they
(men of this world) cannot understand:
they are hid from their eyes.

Father.

Tell mee then what is the heavenly
and justifying Faith?

Child.

A full persuasion and inward assur-
ance of Gods particular love to us in
Christ, with a sense and feeling of the
same in our hearts.

Father.

May not this be in the wicked?

E

Child.

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Child.

No : It is not impossible.

Father.

How far then may a wicked man goe
in Faith ?

Child.

A wicked man may go thus farre : to
have knowledge of the truth : An assent
to the same , a joy both in hearing and
speaking of it, and an outward profession
of it for a time : but the inward assurance
of Gods love , and sensible feeling of it
in their hart, they can never have : which
is indeed the very life of faith.

Father.

Is not this knowledge and assent suf-
ficient : If a man know the VVord of
God , and consent to the truth of it in
his heart, is not this Faith ?

Child.

No : For the Devils may go so far
and further too : For the Devils do be-
leeve the Scriptures to be true. They
believe all the Articles of the Faith :
They have exceeding great knowledge
of the Will of God , and of the whole
Scrip-

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Scripture . they beleve that there is a God, and that there is a reward for the righteous, and torments to come for the wicked: and as Saint James saith , *The Devils beleve and tremble* : and yet I hope no man will say the Devils shall be saved. Therefore we must seeke a difference betwixt their faith and ours , or else our faith is no better then the faith of Devils.

Father.

If this be true, then Lord have mercy upon us, for out of doubt, thousands are deceived in this matter of Faith, and most men content themselves with a shadow of it, in stead of Faith indeed. And assuredly the Faith of many carnal Protestants is little better then the Faith of Devils.

Child.

It is true, the more is the pity: for the faith that now a dayes goeth for currant in the World, is but an idle, dead, barren, fruitlesse, and fantastickall faith, or rather an opinion, conceit, and Mathematicall imagination of the brain.

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Father.

How many parts be there, of the true
and lively Faith?

Child.

Two.

Father.

VVhich be they?

Child.

Justification, and Sanctification.

Father.

What is justification?

Child.

A cleansing and renewing of our nature
by the Spirit of God.

Father.

How many parts be there of justifica-
tion?

Child.

**Two: that is to say, remission of sin,
and the imputation of Christs righte-
ousnesse: for when our sins are forgiven,
and Christs righteousness imputed to
us, then are wee truly and indeed justi-
fied.**

Father.

How many parts be there of sancti-
fication?

Child.

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Child.

Two.

Father.

Which be they?

Child.

Mortification and vivification.

Father.

What is mortification?

Child.

A dying to sin.

Father.

What is vivification?

Child.

A living to righteousness.

Father.

How many parts be there of vivification?

Child.

Two.

Father.

Which be they?

Child.

Regeneration and repentance.

Father.

What is Regeneration?

Child.

A repaying of our nature, which

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was corrupted by Adams fall.

Father.

What is repentance?

Child.

An inward change of the soule, and a conversion of the whole man unto God.

Father.

Cannot a wicked man have this Repentance, which is in the change of the soule, and the conversion of the whole man unto God?

Child.

This is never wrought in the wicked.

Father.

How far then may the wicked goe in repentance?

Child.

The wicked may go thus far, to have a sight of sin, and a feeling of it, a confession of it, a sorrow for it, A great penitence in it and terror after some horrible fact, for feare of shame, law, punishment, hell fire &c as had Judas, Cain, Saul, Esau, Ahab, and such like. They may have also a resolution for the time, to sin no more. But that part of repentance which hath the

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the promise of mercy annexed unto it, that is, the conuersation of the whole man unto God, they can neuer haue.

Father.

How many parts bee there of repentance?

Child.

Three.

Father.

Which be they?

Child.

Inward sorrow, confession, new obedience.

Father.

Whether is Faith before Repentance, or Repentance before Faith?

Child.

If wee respect time, then they goe together, for so soone as there is fire, there is heate: so soone as a man hath faith, so soon he repents: but in the order of nature, faith goeth before repentance, and before all other graces, because it is the root of all things that please God. But if wee respect the outward manifestation,

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festation, then repentance goeth before faith and regeneration, and al other vertues. Because it first of all appeareth outwardly. For faith is like the sap of a tree that lyeth hid within the bark: But repentance is like the bud that speedily sheweth it selfe, before either blossome, fruit, or leafe appeare. Faith is like the fire, and repentance like the smoake: for though fire be before smoake, yet the smoake sheweth it selfe before the fire.

Father.

You defined repentance to be an inward change of the soule, how understand you that? Doth repentance change or abolish the substance of body or soul, or any of the faculties thereof?

Child.

No such matter. But true repentance doth rectifie and amend them, by removing the corruption: for it turneth the sadnesse of Melancholy into Godly sorrow: choller into good zeale, softnesse of nature, to meeknes of spirit. lightnes, and wantonnesse to Christian mirth. It
re,

A pastime for Parents.

reforme every man according to his naturall constitution, not abolishing it, but redressing the faults of it.

Father.

By what means is repentance wrought in us?

Child.

Both faith & repentance are wrought in us by the preaching of the Gospel through the inward worke of the Holy Ghost.

Father.

Is not repentance wrought in us by the preaching of the Law?

Child.

To speak properly, it is not. For the Law is not the proper cause, but rather an occasion of repentance, because it representeth unto the eye of our soule our damnable estate, and smiteth the conscience with dolefull terrores and feares, which though they bee no tokens of grace (for they are in their owne nature the very gates, and the downfall to the pit of Hell) yet are they certaine occasions of receiving grace.

Father.

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Father.

Expresse this more plainly.

Child.

Even as a Physician is sometimes constrained to give that unto his patient which increaseth sicknesse, and maketh his fits more soze and terrible, to the end he may recover him: so man because he is dangerously sick of sin, must be cast into some fits of legall terrours by the Ministry of the Law, that hee may be soundly and inwardly cured.

Father.

The Law is a Schoolmaster to bring us unto Christ, *Ergo*, it is the cause of Repentance.

Child.

It bringeth us to Christ, but not so kindly and naturally as doth the Gospel by alluring us, but as it were, violently and forceably constraining us; and as they say, it bringeth us not simply and of it selfe: but after some sort and manner. For the Law in it selfe is the ministry of death and damnation, because it sheweth a man his wretched estate, but sheweth him no remedy: therefore it
can-

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cannot bee properly an instrumentall cause of that repentance which is effectuall to saluation. But the Doctrine of repentance is a part of the Gospel; and therefore the preaching of the Gospel, and the preaching of repentance are put one for another, Luke 96. Mark. 6. 12. and consequently true repentance doth spring out of the Gospel, as out of his naturall root and most originall cause.

Father.

As you have told me by what means Faith and Repentance are wrought in us: so now tell mee by what means they are nourished, and increased in us?

Child.

As Faith and Repentance are first hatched, and bred in our hearts by the ministry of the Word: so also are they increased by the same, and by other good helps appointed of God for that purpose, as Prayer, Sacraments, reading, meditation, conference, and such like good means.

Father.

First then, let us proceed to speake a little

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little of prayer, and first of all, tell mee what prayer is?

Child.

An earnest calling upon God according to his will; or as, some say, a familiar speech betwixt God and us, or as a secret letter wherein Gods people signifie their minde unto him at large, craving a speedy answer, which hee in his time according to his will and wisdome, doth always most graciously return without failing.

Father.

How many parts are there of prayer?

Child.

Three, Confession, Petition, Thanksgiving.

Father.

Whereof must Confession be made?

Child.

Confession must be made both of original sinne, and actuall transgressions, both commissions of evill, and omissions of good. And all this must be done, with as much particularizing as may be, that is, calling to minde, and reckoning up particular offences, especially those which

667
A pastime for Parents.

which lie heaviest upon us : and that
with as great grief, vehemency, and ag-
gravation of them as is possible.

Father.

Wherof must our Petitions be ?

Child.

Petitions must be for the removing
of evil, and the obtaining of good, for
spirituall, and earthly blessings, concer-
ning our selves, and those that are neere
unto us, concerning Church and Com-
mon-weale : concerning Magistrate,
Ministry, and Commonalty.

Father.

What must our Thanksgiving be ?

Child.

First, for all spirituall blessings, as
Election Creation, Redemption, Justifi-
cation, Sanctification, Adoption, Word,
Sacrament, good men, good Books, good
Society, good conference, and all further-
ances to eternall life whatsoever. Se-
condly, for all outward blessings, as pre-
servation of Prince, Country, Peace;
for Magistrates, food, rayment, health,
liberty, peace, and preservation. For
daily, ordinary, and particular favours
which

A pastime for Parents.

which are renned upon us continually from day to day : even as the Eagle renneth her bill.

Father.

As you have shewed mee the parts of prayer ; so also shew mee some circumstances of prayer : and first tell mee to whom we must pray.

Child.

To God onely.

Father.

In whose name must we pray ?

Child.

In the name of Christ onely.

Father.

How must we pray ?

Child.

In the spirit. that is fervently feelingly, and constantly, which cannot be without a feeling of our misery.

Father.

When must we pray ?

Child.

At all times as occasion and necessity doth move : but specially in the time of affliction, as it is written ; If any man be afflicted, let him pray,

Father.

A pastime for Parents.

Father.

VWhere must we pray ?

Child.

Every where ; but especially in the
publike assembly and our private fami-
lies.

Father.

Vpon what must our prayer bee
grounded

Child.

Upon the Word of God and the pro-
mises of the Gospel.

Father.

VWhat must we pray for ?

Child.

Foz those things which our Lord Je-
sus hath taught us in his Prayer, which
is the perfect platfome of all prayer, foz
both matter and forme.

Father.

Which be those things which our
Saviour would have us alwayes to bee
mindfull of, when wee have any suites
unto his Father ?

Child.

First, the honouring and settig up of
his Name heere amongst us, both in
re-

A pastime for Parents.

regard of his Justice, and Mercy, and also in respect of his word and wisdom, power and providence.

Secondly, for the advancement and flourishing estate of his Church and Kingdome, by the regiment of his word and Spirit, by the increase of good workmen in his harvest, and a blessing upon their labour: by a removing of all lets, and by a weakening and overthrow of all adversary power whatsoever: especially that of Antichrist, Idolatry, and Atheisme.

Thirdly, that all cheerful obedience may at all times, and of all persons in their severall places and callings be yielded unto his most holy will, without grudging or hypocrisy.

Fourthly, that all things necessary for this life may be ministered unto us, as food, rayment, health, liberty, peace, and preservation: and also that a blessing may be upon all that we have, as body, goods, wife, children, family, stock, store, corn, cattle, trades, occupations, yea, all the works of our hands, both goings out, and comings in.

Fifth,

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Fifthly, that a generall pardon may be granted from the throne of Grace through Christ, for the remission of all sin in his blood, and that thereby we may be justified, acquitted, and discharged.

Sixthly, that we may not afterward be left to our selves, but sufficiently armed with spiritual strength from above, to withstand all temptations whatsoever; that so all people may rebound to him which worketh all in all.

Father.

As you have shewed mee the matter and circumstances of prayer, so shew me the effects of prayer.

Child.

It were an endlesse labour to enter into that, sith the Scriptures do plentifully teach, that all hard and admirable things have been compassed and effected by prayer, both for the turning away of evil, and the purchasing of good.

Father.

Then tell me what things are especially to be observed of us in prayer.

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Child.

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Child.

There be nine speciall things to be observed of us in Prayer.

Father.

Which be they?

Child.

Repentance, meditation, humiliation, faith, love, zeale, thanksgiving, watchfulness, obedience. Whereof the first three go before prayer: the next three are in the action of Prayer. The last three follow after Prayer.

Father.

Open your meaning more plainly.

Child.

My meaning is this, that our prayers can never be currant and good in the sight of God, except before Prayer first we come with great sorrow for sinne, and strong purposes of amendment. Secondly, except we muse and meditate very deeply of the great and manifold dangers we go in every day, both within us, and without us. Thirdly, except we be thoroughly humbled with the conscience of our former transgressions. Moreover in the action of Prayer, there

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is nothing sound and acceptable to God: except faith be present, that is, a full assurance to be heard for Christ, and for the promises made in him. Secondly, except love toward our brethren be there also without envy, wrath, and all uncharitable affections. Thirdly, except zeale, that is, pure and earnest affections, beare the chief sway in this action, for God abhorreth coldnesse. Lastly, except there be hearty thanksgiving for labours obtained: watchfulnesse over our affections afterward, and speciall care of bettering our obedience in all time to come.

Father.

Doth not our Lord Iesus in the preface of his Prayer, teach us all these things concerning the manner of prayer?

Child.

Yes, our Lord Iesus in his preface doth in generall termes teach all these things; for hee teacheth us to pray in faith, feare, and love. In faith and assurance, because God is our Father: in feare and reverence, because he is in hea-

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ven,

A pastime for Parents.

ten. In love, because he is our Father:
that is, a common father to us all.

Father.

If wee pray according to these Rules,
are we not sure to be heard?

Child.

John 15.7. Yes certainly: As the Scriptures do
1 John 3.22 abundantly teach us, and as it may ap-
1 John 5.14 peare by this reason, that in Prayer
there is the mutuall and joynt worke of
the whole Trinity: the holy Ghost mo-
ving and quickning, the Sonne media-
ting: the Father hearing and graciously
returning an answer.

Father.

But yet we see by experience, that God
doth not alwayes grant the petitions, &
requests of his own children. Shew mee
therefore some reasons why God some-
times denieth the requests of those
whom he loveth most dearly.

Child.

Eze. 14.1. There be foure reasons hereof: first,
because God hath otherwise decreed
with himselfe.

Mat. 20.22 Secondly, because they know not of-
tentimes what to aske.

Third,

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Thirdly, because he in his deep wisdom seeth it not good for them. 2 Cor. 12.9.

Lastly, because God will try their faith, love, patience, and constancy. Luke 18.7.
Lam. 3.8.

Father.

Having thus farre spoken of prayer, as one speciall means whereby our Faith is increased: Let us now further proceed to speak of the Sacraments, as of another speciall help: and first of all tell me what is a Sacrament?

Child.

A Sacrament is an holy signe or seale, ordained of God to confirme our faith, to testifie our obedience to his Majesty, and our love and fellowship one with another.

Father.

How many Sacraments be there?

Child.

There are but two Sacraments of the new Covenant, namely, Baptisme and the Supper of the Lord: for those onely are Sacraments of the new Testament, which are Ceremonies instituted of Christ, for the common use of the whole Church, having the promise

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mise of grace annexed unto them, which
excludeth five of the popish sacraments.

Father.

Why are the Sacraments called signes?

Child.

Because they represent to our selves
spirituall things, and set forth Christ
and his benefits, to the outward senses
of all.

Father.

Why are they called seals?

Child.

Because they seal unto our consciences
the assurance of the forgiveness of
sin, and because they do effectually apply
to the faithfull the truth and fruit of
Christ's death.

Father.

Are our Sacraments but bare signes
and figures, as the Papists charge us?

Child.

Our Sacraments are not bare signes
and figures, but figures joyned with
their truth and substance, and such as not
onely represent, but exhibit unto us the
body and blood of Christ.

Father.

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Father. *his duty to shew*
Make this more plain.

Child.

The Sacraments are signes to represent, Seals to confirme, and instruments to conveigh Christ and all his benefits to the Believers: they represent, because wee are dull to conceive and remember: they seal, because we are full of unbelief: they conveigh Christ unto us, because otherwise wee do hardly apprehend him.

Father.

The Papists charge us, that we affirm an imaginary, figurative, and spirituall body of Christ to be present in the Sacrament, and not his essentiall body. VVhat say you to that?

Child.

They doe falsly so charge us, for wee hold that the Body receiveth the true and naturall body of Christ, and are partakers of his very substance, to make us grow into one life with him, for wee can have no benefit by Christ, untill wee be partakers of

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Christ himselfe, and that in such sort that we become flesh of his flesh, and bone of his bone, that is, one with him, and bee with us: Howbeit not corporally, but in such sort as is agreeable to a Sacrament, that is to say, spiritually, and mystically.

Father.

Lay open this point more at large.

Child.

Ephes. 5.

Our conjunction with Christ is not in imagination, and conceit only, but is reall and substantiall, though secret and hard to be comprehended; and therefore the Apostle calleth it a great mystery. For we are tyed to Christ by his Spirit, as the naturall members to the head by joynts and sinews, in a most secret and admirable manner. For wee may not carnally conceive of this our conjunction with Christ, as though there were any mingling of his body and ours, his substance and ours, or his person and ours: for all things that are united one to another are not straightwayes mingled; for although the light is joyned with the Ayre,

A pastime for Parents.

Daye, and the Sunshine with the windowes : yet can we not therfore say they are mingled together. The conjunction in covenant betwixt man and wife, maketh them two, one flesh, so neere is it : yet for all that, they cease not to be diuers persons, and sundry substance, although by covenant they are one flesh. Such is the conjunction, and union, betwixt Christ and us: for we are indeed united with the flesh of Christ, and are flesh of his flesh, and bones of his bones: yet is all this without any mingling or growing together of our persons, and substance with his : for as the union of the faithfull, one with another as members of one body, is not by any real mingling, or grating in their persons together, but by the bond of the Spirit: so it is in this our spirituall conjunction with Christ.

Father.

Sith the Sacraments are seals as you say, tell me what it is that they seal unto us ?

Child.

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Child.

The Sacrament of Baptisme sealeth unto our Consciences the remission of sins, which is the first part of our iustification. The Sacrament of the Lords Supper sealeth Christs righteousness, which is the second part of our iustification: and to say all in a word, whatsoever the holy Ghost teacheth by the Gospel, the Sacraments do confirme and seal the same unto us, but especially that our whole salvation standeth in the only sacrifice of Christ offered for us upon the Crosse.

Father.

Which bee the principall uses of a Sacrament?

Child.

There be seven principall ends, and uses of a Sacrament.

Father.

VVhich be they?

Child.

First, to be seals of the new covenant betwixt God and us. Secondly, to assure us of the truth of Gods promises. Thirdly, to underprop the weaknesse of

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of our Faith. Fourthly, to seal unto our consciences the certainty of the forgiveness of sins. Fifthly, to distinguish the Church from Infidels and Heathen, as it were, by certain visible marks, and brands. Sixthly, to witness our love and fellowship one with another, and therefore they are as it were the bands of the Church. Lastly, to put us in a fresh memory of the sufferings of Christ, and the benefits which we have by his death.

Father.

Are our Sacraments of the new covenant, the same with those of the old?

Child.

They are the same in substance, for the same Christ, the same faith, the same promises, and the same hope of eternall life, are contained under both the Covenants: but the signes were changed according to the circumstance of time, and some other differences there be in regard of Rites, cleernesse, number and time. Rites, because their outward forme of administration was divers from ours: cleernesse, be-
cause

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cause that which was obscurely shadowed, is now clearly revealed : Number, because they had a great multitude of Sacramentall figures, wee as few in number, and as effectuell in signification as may be: In time, because there is nourished in them the faith of Christ to come, and ours confirme unto us the faith of Christ which is already come, and hath accomplished all things which are necessary for our redemption.

Father.

How many parts be there of a Sacrament?

Child.

Two, that is to say, the outward signe, and the inward thing signified.

Father.

What is the reason that God useth outward signes?

Child.

Because of our habiſſonneſſe and dullneſſe in conceiuing of heauenly things : for if we were altogether spirituall and Angelicall, wee ſhould not need ſuch groſſe elements : but ſeeing our ſpirit is
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bestowed in our body, and our flesh both make our understanding dull, therefore the Lord is content to apply himselfe to our capacity, and to teach us by visible signes, and sensible things, as sometimes he did Abraham, Gideon, Ezechiah, and other his most excellent servants, and for this cause the Sacraments are as it were, Mirrors, or Glasses, wherein wee may behold the riches of the grace of God which he bestowed upon us, wherein also God doth more expressly, and in a more visible manner testifie his love and good will towards us, then by his word.

Gen. 15. 9.

Judg. 6. 37.

2. Reg. 20. 9

Father.

Which is the outward signe in Baptisme?

Child.

Water.

Father.

Which is the inward signe signified?

Child.

The washing away of sinne by the blood of Christ.

Father.

Which is the proper end of Baptisme?

Child.

A pastime for Parents.

Child.

The proper end of Baptisme, is, that by this solemne and holy action, wee might be known by the testimony of men and Angels to be in the number of the visible Church.

Father.

Expresse your minde more fully touching the end and use of Baptisme.

Child.

Baptisme is ordained of God, not only to be a Sacrament of our regeneration and new birth, and of the buriall of the old man, but also to be a visible testimony of our admission into the household of God, which is his Church; for in Baptisme wee do give our names to God, put on his livery coat and cognizance, and take the oath of Allegiance to be true subjects to the Crowne of Heaven, and to set our selves with all might and mayne against the enemies of our Lord and King: that is, the World, the Flesh, and the Devill, and to be all for him, that is for his credit and honour, not regarding our selves, so wee may bring glory to him whose we are, and to whom we

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we have swozne allegiance, and giuen
vp our selues wholly to serue him faith-
fully, as our speciall good Lord and Pa-
ster.

Father.

Is there not some further use of Bap-
tisme besides this you have spoken of?

Child.

Yes: there is yet somewhat moze, for
Baptisme is a seale of the covenant be-
twixt God and us; for in Baptisme a
covenant is made betwixen the Lord and
the party baptized solemnely in the as-
sembly of the Church. In which cove-
nant God for his part promised Christ
with all blessings that come by him, as
that he will be our God, forgive us our
sinnes, and remember our iniquities
no moze, &c. The party baptized, for his
part entreth himselfe, as a covenant ser-
uant vnto God, promiseeth faithfull ser-
vice with a renouncing of Satan and
sinne, and whatsoever is against the ho-
nour and glory of God: and so standeth
bound to these covenants and conditi-
ons. Then this covenant being thus
solemnely made betwixt God and his
new

A pastime for Parents.

new servant, is forthwith sealed by the sprinkling, or dropping on of water: and thus you see that Baptisme doth confirme, and seale the covenant betwixt God and us.

Father.

But yet we see there be very few that have any care to keep covenants, and to performe that solemne promise which they have made in Baptisme before many witnesses, yea, before God and Angels,

Child.

The greater is their condemnation, and assuredly they shall one day know to their cost, what it is to dally with God, and to breake covenants with so great a King, as all they doe, which follow their owne wayes and their owne lust, not regarding the Commandments of God.

Father.

What is the reason that Infants are baptized, sith they can make no profession of Faith and Repentance?

Child.

There be foure reasons hercof.

First,

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First, because they are the seed of the Church.

Gen. 17. 1.

1. Cor. 7. 14

Acts 2. 39.

Luk. 18. 16.

Secondly, because they are within the outward covenant.

Thirdly, because the promises belong unto them.

Fourthly, because of such is the kingdom of Heaven. For to be born in the wombe of the Church, is unto infants in stead of faith and repentance; for faithfull parents do according to the condition of the covenant apprehend that promise, both to themselves and their children, though not all, for wee must leave unto God his secret judgements.

Father.

Having thus farre spoken of the Sacrament of Baptisme, let us now proceed to speak of the Sacrament of the Lords Supper, and first tell me what is the speciall use of it.

Child.

First, it serveth to seale unto our consciences all the promises made in Christ, and all the benefits of his death whatsoever: and therefore there is the same use of it, that is of a seale, which is to con-

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A pastime for Parents.

firm and ratifie a writing: For in outward things men like well of a promise, but better of a writing, and best of all of a seale. Now therefore the Sacrament is, as it were the Kings broad Seale, set to his generall and free pardon. For all the doctrine of the Gospel, is as it were an open Proclamation of pardon to all penitent sinners: and this Sacrament, is the seale of the Kings Pardon, to ratifie and confirme all the promises of the Gospel, for a word or promise must necessarily goe before that Sacrament which it both seale and confirme unto us, and therefore that Sacraments without the word of promise going before, are as it were a seale to a blanke.

Secondly, the Sacrament of the Lords Supper, is as it were a second seale set by the Lords own hand unto the former covenant made in Baptisme, which is renewed in the Lords Supper, betwixt the Lord himselfe, and the faithfull Receiver, and that by the outward actions of eating Bread, drinking Wine, &c.

Thirdly, the Lords Supper serveth to represent unto us our continuall sed-

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ing in the house of God. For as by Baptisme wee are once admitted into the household of God: so by the Lords Supper is signified a daily feeding in the same upon Christ, and all the promises made in him, and also upon the Word which is our most sweet and heavenly Manna.

Father.

Which be the outward signes in the Lords Supper?

Child.

Bread and Wine.

Father.

Which be the inward things signified?

Child.

The body and blood of Christ.

Father.

How receive you the outward signes?

Child.

I receive them with my hands, eat them with my mouth, and digest them with my stomack.

Father.

How doe you receive the inward things signified?

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Child.

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A pastime for Parents.

Child.

Onely by faith, and feed of it as of a
food given me to life everlasting.

Father.

Is the bread and wine then changed
into the substance of the body & bloud
of Christ?

Child.

No: for that were to destroy the na-
ture of a Sacrament, which must con-
sist both of heavenly & earthly matter.
Therefore the bread and wine remaine
still in their own forme, nature, and sub-
stance, but Christs naturall body is in
Heaven. Therefore the Papists would
make us believe the Moon is made of a
green cheese, when they bear us in hand
that bread is changed into flesh, and
wine into bloud, and Christs naturall
body is really present in the sacrament,
and yet we see it quite contrary with our
eyes, and a child may discern that it is
neither so, nor so.

Father.

Is there then no difference betwixt
bread and wine in the Sacrament, and
common bread and wine?

Child.

A pastime for Parents.

Child.

There is no difference either in substance or forme, but onely in the use and end wherunto they are applyed, which is, to represent and signifie holy things: for whereas before they were common meat, now they are holy signes, and beare the name of that thing which they signifie: otherwise out of this action they are the same with common bread.

Father.

You said even now that Christs body and bloud and all the benefits of his death, are received of us by faith: tell me therefore whether a wicked, and unfaithfull man can receive them.

Child.

We cannot: for if they be received only by faith, how shall he receive them that hath no faith: the unbelievers therefore may receive the outward signes, that is, the bread and wine as well as others, as did Judas: but the inward thing signified, which is the body and bloud of Christ, and all the benefits

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benefits of his **P**assion none can receive
but onely the **E**lect.

Father.

If this be true, that all that receive the
shell, do not receive the kernell: then it
followeth that grace is not necessarily
tyed to the outward signe or Sacrament.

Child.

True indeed: for otherwise the faith-
lesse should gain as much by the Sacra-
ment as the faithfull, which were most
absurd: but most certain it is, that sal-
vation is not tied, nor shut up within the
Sacraments, neither do they give grace,
but only testifie and assure, that grace is
given: as sealed **E**vidences do give no
Lands which are otherwise attained, as
by inheritance, friendship, and money:
but only testifie that they are given, and
assure the quiet possession and enjoying
thereof.

Father.

Why did God choose these creatures
of bread and wine, to represent unto us
the body and bloud of Christ, rather
then any other earthly creature?

Child.

A pastime for Parents.

Child.

Because there are none other earthly creatures that can so fitly represent to our outward senses, those things which God would have us learne by this Sacrament.

Father.

What be those things that God would have us learn by this Sacrament ?

Child.

By the breaking of the bread, we have to learne, the breaking of the Body of Christ upon the crosse, and by pouring forth of the Wine, the shedding of his blood: and by the distributing to all that are present, Christs communicating himself to all that will faithfully receive him. By eating and drinking we learn, that as bread and wine doe nourish our bodies in this life: so Christs body and blood do nourish our soules to life everlasting: and as the substance of bread and wine by digestion passeth into the substance of our bodies: even so by faith, Christ and wee are united with an unspeakable union, and wee made flesh of his flesh, and bones of his bones: and
that

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that is the proportion and analogie, betwixt the signe and the thing signified. For if the Sacraments had not a certaine likenesse of those things whereof they are Sacraments, then were they no Sacraments at all.

Father.

What more is to be learned hereby?

Child.

That wee being many are one in Christ, as of many grains is made one loafe, and of many grapes one wine.

Father.

For as much as the unworthy receiver is damned, as the Apostle saith, how wilt thou know, whether thou art a worthy receiver or no?

1. Cor. 11.

Child.

If I examine my selfe, and finde that I humbly acknowledge mine owne unworthinesse, that is to say, my sinnes, and be heartily sorry for them, and fully purpose amendment of life, assuredly resting upon the promises of pardon made in Christ, then am I worthy, because mine unworthinesse is forgiven, and put out of remembrance.

Father.

A pastime for Parents.

Father.

For whom are the Sacraments ordained?

Child.

The Sacraments are specially ordained for those which believe in Christ, and do seek for remission of sins, & eternal life, only through his sacrifice: for how can the forgiveness of sin be sealed unto the unbelievers, whose sin is not forgiven?

Father.

Who ought to approach unto the Lords Supper?

Child.

None but such as have the knowledge of God in some measure, or at least, that have knowledge in this present action, and such as have faith, repentance and love.

Father.

How shall a man know that hee hath these things?

Child.

Three ways: First by his settled purpose, and desire to obey God, according to all the Commandments of the Law.

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Secondly, by his love to the Word of God. Thirdly, by his daily fruits towards God and men.

Father.

Who are to be rejected and put back from the Communion?

Child.

Three sorts of men.

Father.

Which be they?

Child.

First, Strangers, that is, such as are unknown to the Pastor, are not to be admitted, as it is written: *A stranger shall not eat thereof.*

Exod. 12.

45.

1 Cor. 11.

28.

Secondly, Idiots, children, mad men, and fools, are not to be admitted; for they cannot examine themselves according to the Apostles rules.

Thirdly, notorious evil libers, by whom the congregation is offended, for it is written: *Give not that which is holy unto dogs.* Again, It is forbidden in the Law, that any man being circumcised should be admitted to the communicating of the Passeeover, because they were polluted by touching a dead corps, and being
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Mat. 7. 6.

Exo. 12. 41

Num. 9. 9.

Levit. 13.

Levit. 14.

Levit. 15.

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at a buriall. God gave often charges, and commandements in the Law, that if any man had unwittingly defiled himselfe by any legall pollution, hee might not enter into his owne house, much lesse approach unto the Passeover, till hee was purified and clensed by offering up a sacrifice. Now all these Scriptures doe plainly prove, that no profane, or filthy persons, as whozemongers, drunkards, blasphemers, rioters, and such like may be admitted to the holy Communion.

Father.

What say you to such as shew no love nor desire to this holy Ordinance of God, nor once so much as offer themselves unto it, except sometimes at Easter a little for fashion and law sake?

Child.

Such do shew themselves to be little better then Discreants, and Atheists: for they do contemptuously refuse the grace of God which hee offereth in this Supper, and doubtlesse to abstain of set purpose, is no lesse sinne then to receive unworthily. For that patient which is
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dangerously sick. and yet maketh no account of the Physicians receipt and order, deserbeth no lesse blame, then he which abuseth the same receipt, that is, both not use it according to that diet and order that was prescribed him.

Father.

If some very bad persons chance to creep in, or thrust in themselves to be partakers of this holy institution, is therefore the whole action defiled?

Child.

God forbid: for we reade throughout the Scriptures, that good and bad have been mingled together in matters of Gods worship and service, both Word, Prayer, Sacraments and Sacrifices: and sure it is, that the wickednesse of the wicked cannot defile or pollute either the Sacrament it selfe, or any of the godly Communicants, but onely themselves.

Father.

Are all to be admitted to the Sacrament of the Lords Supper, which professe faith and repentance, either in truth or in shew?

Child.

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Child.

Yes : unless there be some speciall Exo. 12.47
exceptions taken against them. For it is
written, all the Congregation of Israel
shall obserue it through their generati-
ons, that is to say, all the members of the
visible Church which are within the out-
ward covenant.

Father.

How ought Ministers to deale with
many ignorant and simple men, and sil-
ly soules which are able to yield small
reason of their faith : are they all to be
admitted to the Communion, or all to
be rejected ?

Child.

As Ministers ought not rashly to ac-
cept of all that offer themselves without
examination & conference: so ought they
not lightly to shut out any frō that which
should seale up their remission of sinnes.
For albeit they be somewhat ignorant &
simple. yet finding in them any seeds of
Religion, and sparks of the fear of God,
shewing it selfe in some tractablenesse to
know God, & in love to the Word, they
are so

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to admit them, with encouraging and
exhorting them to go forward. But if
with ignorance and blindness, be joyned
either toward contempt of meanes, or
mere carelesnesse, or open wicked be-
haviour, or prophane dissolutenes with-
out remorse when they be dealt with
all; Then they are with all
mildnesse to be shut
out.

All glory be given to God.

FINIS.



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